THE
LIGHT OF TRUTH
OR THE
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RUDRĀKSHAJĀBĀLA UPANISHAT No. 88.

Om. Next Bhusunda addressed Kālāgni Rudra thus: 'How is the origin of the Rudrākshas, and what is the effect wearing them'?

2. Him answered the Lord Kālāgni Rudra.

3. When, for the sake of destroying the Tripura (the three cities), I closed my Eyes; from them fell drops of water in the ground and became the Rudrākshas for the benefit of all.

4. Mere uttering their name produces the effect of the gift of ten cows. The seeing and handling of them produces twice the effect of the above. Beyond this, I am unable to describe more.

5. There are the following verses on this (Question). Wherefrom comes it? What is its name? How is it to be worn by men? How many faces does it contain? What are the mantras to be chanted when wearing it?

6. (Answer) I closed my eyes for the period of a thousand divine years. From my closed eyes drops of water fell down on the earth. Then the Eye-drops have become the great Rudrāksha trees of the vegetable kingdom for the sake of blessing the devotees.

7. The wearing of it does remove the sin of the devotees committed during the day and the night. Seeing it produces one lac of virtues, and handling it, one crore. The wearing of it produces in man one hundred crores of virtues, the wearing and making japa of it produce in man one hundred millions of virtues.

8. It is said that Rudrāksha is the best which is as big in size as *Dhātri* fruit (நெல்லிக்காய்). The wise declare it to be a secondary one which has the size of a Badari fruit (இலந்தைப்பழம்). The last one is that which has the size of a Bengal gram. Thus is the order given out by me.

9. By the command of Śiva the trees have sprung up from the earth in four classes, namely, Brāhmaṇa, Kshatriya, Vaiśya and Sūdra; and each brings benefit to its own order.

10. The white one is called Brāhmaṇa bead, the red one, Kshatriya; yellowish, Vaiśya; and black one is saidto be Śudra. The Brahmanas should wear the white ones, the Kshatriya, the red, the Vaiśya the yellowish, and the Sudras the black ones.

11. The good bead is that which is well-shaped, sappy sound, well-sized and with thorns. One should reject the six kinds of the same, namely those that are made holes by worms, wounded, broken, without thorns, disceased and not well-shaped.

12. The best Rudrāksha is that which has a natural hole. That bead is a secondary one which has a hole made by the effort of man.

13. The wise should wear in his body and limbs a garland of beads that are equally shaped, sappy, sound, pleasing, and big in size, tied in a silk thread.

14. That bead is known to be the best which produces a golden line when tested in a rubbing stone; and this the worshippers of Śiva should wear.

15. One should wear a single Rudrāksha in the tuft of his hair, three hundred in the head. He should make a garland of thirty-six for his neck, of sixteen for each arm, and of twelve for each wrist. He should wear five hundred in his shoulders.

One should prepare a garland of one hundred and eight in the form of the sacred thread (yajñopavīta).

16. One should suspend from his shoulders a garland of beads consisting of two or three, five or seven rounds. He may wear the same in the head, in and around the ears, neck, arms, wrists, and across the shoulders like the sacred thread. He should wear it specially in the waist.

17. One should wear always the Rudrāksha whether he sleeps or eats.

18. The wearing of three hundred is said to be the lowest; of five hundred ordinary, and of one thousand the best. Knowing the difference one should wear it.

19. He should wear it in the crown, chanting the mantra 'Īśana': in the shoulders Tatpurusha'; in the neck and heart 'Aghora'. The wise should recite the mantra 'Aghora Bija', while wearing it on their wrists. One should wear a garland of fifty in the waist chanting the mantra 'Vyomavyāpi.' He should wear, in all the places of sense-organs, a garland of five or seven beads, chanting the Pañchabrahman' (Sadyojāta &c.,) and its supplementary mantra.

20. Next Bhusunda addressed the Lord Kālāgni Rudra. Tell me the different kinds of Rudrākshas, their nature, the result of wearing them, and also their different faces; and those that drive out evils and these that give the desired objects.

21. He answered: In this these are the slokas:—

22. The One-faced Rudrāksha represents the Supreme Reality. Wearing it, one, with completely controlled senses merges in the Supreme Reality.

23. The Two-faced one, O the best of sages, represents Ardhanārīśvara (the Lord with half-male and half-female form). By wearing this Ardhanārīśvara always becomes pleased with him.

24. The Three-faced one represents the three sacred fires. The fire god becomes always pleased with him who wears this.

25. The Four-faced Rudrāksha represents the four-faced Deity (Brahmā.) The four-faced god becomes ever pleased with him who wears this.

26. The Five-faced Rudrāksha represents the five Brahmans (Sadyojāta to Īšāna). The five-faced Brahman removes him from the sin of killing the human beings.

27. The Six-faced Rudrāksha has Kārtikeya (Subrahmanya) as its presiding Deity. The wearing of it brings forth a great wealth and a very good health. The wise should wear it to obtain brightness of the intellect. The great men say it has also Vināyaka as its presiding Deity.

28. The Seven-faced Rudrâksha has the Sapta matris as its presiding deities. The wearing of it brings forth a great wealth and a very good health; and vouchsafes the wearer the personal purity and attainment of clearness of the mind.

29. The Eight-faced Rudrāksha has the Ashtamâtris as its presiding deities. It pleases the Eight Vasus and the goddess Gangâ. The wearing of it will please the above gods, who are true to their words.

30. The Nine-faced Rudrâksha has the nine Šaktis as its presiding deities. The mere wearing of it pleases the nine Šaktis.

31. The Ten-faced Rudrâksha has Yama as its presiding Deity. A look at it will create effectlessness of his sins. There is no doubt in this.

32. The Eleven-faced Rudrāksha has the Eleven Rudras as its presiding Deities. The great men say, the deities increase the prosperity of him who wears it always.

33. The Twelve-faced Rudrāksha represents the great Vishṇu and also the twelve Ādityas. The wearer of it assumes the deity's form.

34. The Thirteen-faced Rudrāksha brings fourth the desired objects and agreeable perfection. The mere wearing of it pleases Kāmadeva.

35. The Fourteen-faced Rudrāksha has its origin from the eyes of Rudra. It removes all the diseases. The wearer will have always a very good health.

36. He should avoid the prohibited food, namely, liquor, flesh, onion, white onion *Šuguru*, *Šlešhmātaka*, and the village boar.

37. He becomes freed from all the sins, if he wears the Rudrāksha on the days of Eclipse, Solstices, the beginning of each of the Solar month and of six months of new moon and full moon and on the complete days.

38. It is said the root of the Rudrāksha tree is Brahma, the fibre of it is Vishnu, and the top Rudra, and the fruits are all the Devas.

39. Next Sanatkumāra addressed the Lord Kālāgnirudra: 'Expound to me O Lord, the rules of wearing the Rudrākshas.' On that occasion, Nidāgha, Jadabharata, Dattātreya, Kātyāyana, Bharadvāja, Kapila, Vasishtha, Pippalāda and others, approaching Kālāgnirudra addressed him.

40. Next Kālāgnirudra asked them, 'what is the object of your arrival here'?

41. They replied: 'We desire to hear the rules of wearing the Rudrākshas.'

42. Next Kālāgnirudra said: 'from the Eyes of Rudra the Rudrākshas have come forth. Thus is known in the world. Now, Sadāšiva at the time of involution, after finishing the function of destruction, he closes his eye of destruction. From that Eye have come forth the Rudrākshas. It is therefore named Rudrāksha by its derivation. Thus replied Kālāgnirudra.

43. The mere utterance of the name of 'Rudraksha' rings forth to the repeater the virtue of the gift of ten cows. The Rudraksha has as much virtue as that of the bright Bhasma.

44. By handling Rudraksha and by mere wearing of it one acquires the benefit of the gift of two thousand cows. The wearing in the ears will produce the effect of the gift of eleven-thousand cows and the wearer attains the state of Eleven Rudras. The wearing in the head brings forth the result of the gift of one crore of cows. Of all the places the result of wearing

in the ears is beyond the speech to describe. Thus replied the Lord.

45. He who studies daily this Rudra Jābāla Upanishat, whether he be young or youthful, he becomes great. He becomes the guru and imparter of all the mantras.

46. One should perform Homa in the Sacred fire chanting this Upanishat only and perform worship reciting this only.

47. One should tie a single Rudrāksha called Mrityutāraka (crosser of death), which drives out evil spirits. received from a Guru, in the neck, or in the right arm, or in the tuft of his hair.*

48. Even the gift of the Earth surrounded with seven continents is not enough to pay spiritual fee to that Guru. Therefore with earnestness he should give him a cow of any quality. This is the spiritual fee.

49. A Brahmana who recites this Upanishat in the evening destroys the sin committed during the day. Recitation in the noon destroys the sin committed in six births. The study in morning and evening removes the sin accumulated during many a birth ; also brings forth the result of repeating the Gāyatri mantra Six thousand lacs. He becomes pure from the sin of Brahmanicide, of tasting liquor, theft of gold, intercoursing with his guru's wife, and from the sin of him who associates with the above.

50. He gets the benefit of bathing in all the holy waters. He becomes freed from the sin of talking with the fallen men. He becomes the Sanctifier of one hundred thousand lines, He attains the equal state (Sayujya) of Śiva. He does never return to this world, he never returns. Om, Truth! Thus says the Upanishat.

R. A. S.

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*Here is the Vedic injunction for wearing a single Rudrāksha received from a teacher, in the neck.

STUDIES IN SAIVA SIDDHANTA.

(Extract from the Indian Patriot, 23rd & 24th Feb. 1912.)

" Studies in Šaiva Siddhānta " is a recent contribution to the philosophic literature of the world. It is from the pen of Mr. J. M. Nallasvāmi Pillai, B. A., B. L., who is a well-known figure in the field of original research into the mysteries of the past. The book embodies his labours in that direction for a period of fourteen years and contains the several papers he contributed, from time to time, to three of the monthlies of this Presidency. Even a cursory reader will be struck with the depth of his scholarship; for the exposition of his theme, he appears to have utilised all the available literature on it, both scientific and philosophic, both ancient and modern. A profound student of Tamil, he has not spared pains to indent largely upon the several texts that bear either directly or indirectly upon it. His range of investigation extends from the remotest portion of the Vēdas to the most modern of scientific truths. The book is remarkable for the close reasoning which he adopts, for the apt citations which he makes to bear out his contention, and for the happy illustrations which he brings in to make clear the several questions of controversy. To some extent, it is unique inasmuch as the learned writer treads upon a ground which very few modern savants have trodden in the exposition of the broad principles that underlie the subject.

As the title indicates, the book deals with Šaiviasm. One European writer has remarked that this particular system of philosophy, though deserving of the greatest attention, on account of its antiquity and comprehensiveness, is not now being regarded with that reverence and patient research which are accorded to the other systems of philosophy. This is, perhaps, due to the fact that few pepole have understood the real significance of the system and the narrow view that is generally taken of it is not the one which it is justifiable to take. Mr. Pillai in his book has not only

endeavoured to disabuse the public mind of this by his masterly exposition of the main principles of the system, but has boldly faced the general complaint of comparative neglect by its publication. There is another service which he has unwittingly done to the cause of research-work so far as the Indian student is concerned. In India it is said that there are few who, in spite of their brilliant career in the University, are capable of producing a work which involves post-university research. Whatever it is, the book is an instance which shows that an Indian, in spite of the manifold disadvantages peculiar to his position either social or political, is capable of such work of the most persevering kind.

As has been remarked in the very able intorduction, each of the papers that comprise the book is 'a happy expansion with the necessary quotations and illustrations of one central idea, and the author has tried to make each paper complete in itself within the limited scope allowed to him'. Śaivaism has been presented in all its phases, and particular attention is drawn to its antiquity, its underlying principles, its relation to other systems in India, its explanation of the nature of the Jīva and the means of salvation which it offers to the devotee. Read as a whole, it gives a picture of the system as complete as it can be at this stage of philosophic research and form a safe background for future workers in the same field.

Śaivaism is popularly associated with the worship of Śiva who is regarded as one of the Trinity. That this is the narrowest interpretation that one could imagine, is shown with great scholarly insight in the paper on Śaiva Religion. To show that Śiva is the one Trancendent Being pervading the whole universe and His worship as such is one of remote antiquity, Mr. Pillai has drawn upon our sacred literature such as the Vedas, the Upanishats, upon the Āgamas, the Gītā, the great classics—the Mahābhārata and the Rāmāyaṇa, and in fact upon every work which the Hindus are to-day proud of possessing as an heritage of the past and which, in any way, could lead him to throw light on the subject on which he has set his heart to present as succinct a picture as he possibly can. The reader would be amply rewarded if he would

at least take the pains of reading this one single paper. He would be delighted to find that the writer, in the exposition of his pet theme, has disclosed to his mental vision the long vista of philosophic lore left to us by our ancient sages in their anxiety to redeem mankind, and that his eyes are once more turned towards sacred books which have afforded the most supreme satisfaction to more than one savant of modern Europe. In the Ṛig Veda the worship of Šiva is mentioned. "As the God of Gods, he is said to 'derive His renown from himself'......His glory is said to be inherent, independent, or self-dependent God. He is called 'Svapivata' which is variously explained as meaning 'readily understanding,' 'accessible,' 'gracious,' He by whom life is conquered,' 'He whose command cannot be transgressed,' 'Thou by whom prayers are readily received. He is called the 'Father of the worlds' and the Rik story of His becoming the father of the fatherless Maruts can be recalled in many a Purāṇic Story........." (page 275.)

In the Yajur Veda, "His Supreme Majesty is fully developed, and He is expressly called Šiva by name, 'Šivōnamasi' and the famous mantra, the Pañchākshara, is said to be placed in the very heart of the three Vedas. And the famous Šatarudriyam which is praised in the Upanishats and in the Māhabhārata forms also the central portion of this central Veda.........In the Šatarudriya and in the whole Veda, Rudra is called Šiva, Šaṅkara, Šambhu, Īšāna, Īša, Bhagavān, Bhava, Sarva, Ugra, Soma, Pašupati, Nīlagrīva, Girīša, Mahādeva, and Mahešvara," (page 278)

In the days of Mahābhārata, "Oriental Scholars point out that the superior castes................were following the worship of Šiva ....and the following passage from Anusāsanaparva........ explains at the same time Rudra's different aspects.........as the Creator, Protector and Destroyer. Lord Kṛishṇa says: 'Large-armed Yudhishṭira, understand from me the greatness of the glorious, *multiform*, many-named, Rudra. They call Mahādeva, Agni, Īšāna, Mahešvara, one eyed, Triambaka, *the Universal formed* and Šiva. Brahmins versed in the Veda know two bodies of this God, one aweful, one auspicious, and these two bodies have again

many forms. The dire and aweful body is fire, lightning, the Sun, the auspicious and beautiful body is fire and the other half is called the moon. The one which is His auspicious body practises chastity, while the other, which is his most dreadful body, destroys the world. From his being Lord and Great, He is called Maheṣvara. Since he consumes, since he is fiery, fierce, glorious, an eater of flesh, blood and marrow, He is called Rudra. As He is the greatest of the Gods, as his domain is wide and as He preserves, He is called Mahādeva. From his smoky colour He is called Dhūrjaṭi. Since he constantly prospers all men in all their acts seeking their welfare (Šiva) He is therefore called Šiva." (page 288.)

Owing to the rise of several systems of Philosophy during the closing centuries before and early centuries after the Christian era, Šaivaism had evidently been thrust into the back-ground. About the 7th or 8th century A. D. Šaivaism, there is evidence to believe, was prevalent in Kashmir, and there were in that country two schools of Šaiva theology called the Pratyabhijña and the Spanda which teach the same doctrines and between which there exists no essential difference. It is said that the Šaiva cult after it had been codified in Kashmir came down to Southern India through many channels about the middle of the 12th century. This date synchronises with the great upheaval which ended, in the Kanarese country, in the overthrow of Jainism and the setting-up of Šaivaism for several ages. From the Kanarese country, it spread into the Tamil lands and re-appeared at the beginning of the 13th century as the basis of Šaiva Siddhāntam. " During the Buddhistic and Jaina period, it was Šaivaism that was able to rise above the onslaught of these two creeds and vanquish them. The rise of the Great Āchāryas, St. Jñānasambanda, St. Appar, St. Sundarar and St. Māṇikkavāsagar was in this period. By the close of the nineth century, both Buddhism and Jainism had become inert and dead.........Following them close, came the great Santāna Āchāryas, St. Meykaṇḍān, St. Maraijñāna Sambandar, and St. Umāpati Šivāchāryar, and modern Šaivasm may be said to commence from that time." (page 294.)

As is the case with every great system which has ever held the veneration of its votaries, Šaivaism has its ritualistic as well as its philosophic side. There are innumerable temples in Southern India dedicated to the worship of Šiva where an elaborate course of ritualism is, even to-day, practised. "Its form of ritualism...... is determined in the South by the Āgamas or Tantras, 28 in number from Kāmika to Vātula called the Dakshiṇa or Right-handed; the different temples in Southern India follow the rule prescribed in one Āgama or another though there are still some temples like the one at Chidambaram where the pure Vedic Rituals are followed........ In the rituals.........the same mantras, forms and words derived from the old Vedic times are used." (page 294).

On its philosophic—rather abstruse and mystic side, Šaivaism claims to be eclectic and to embody in itself the essence of the several systems in India. The learned writer, pressing to the attention of the reader its catholicity, regards it as the one universal religion. In his opinion, Švetāšvatara Upanishat and the Gītā are its two sacred scriptures. " Šaiva Siddhānta, as representing the old Hinduism and with its chief scriptures the Švetāšvatara Upanishat and the Gitā, claims to be an eclectic philosophy and an universal Religion.........It brings itself into agreement with every shade of opinion, religion and philosophy. It describes philosophy accordingly by such terms as 'Sāra,' 'Samarasa', 'Siddhānta' meaning 'essense of all,' 'true end,' 'the truth' (page 313).

It postulates three eternal principles two of which are the mere instruments of the Other One. They are "Pati", "Pašu" and "Pāša" which form the essence of the Šaiva creed. It is called the Siddhāntam inasmuch as it announces to the world, after carefully weighing every premises presented by other systems, the conclusion—the existence of the three eternal principles—which it regards as final. 'Pati' is the Lord of Universe. In Him all powers rest. He is the one Transcendent Being and His Pašu is the soul which is subject to births and deaths which, in its ignorance, identifies itself for the time with material bonds, and after aeons of bondage realises Pati, breaks down the barriers, obtains his grace

and lives in blissful union with him. Pāśa is the Prakṛiti or Matter which spreads its coils round the Paśu, fascinates it by its enchanting Metamorphosis, makes it believe that it is the only thing to which it should ever be attached and thus is the cause of the several kinds of material phenomena. 'Pati' is the Master; 'Paśu' and 'Pāśa' are subordinate to him. "The Philosophy also retains the old language for its technical terms.......The Śaiva Siddhānta technical terms to denote these Padarthas or Categories are Pati (God), Paśu (soul) and Pāśa (bondage). Pāśa is the rope with which the Paśu is tied to the sacrificial stake.........Pati is Param, neither Rūpa nor Arūpa, Nirguṇa (without mark) Nirmala, Eka" ....(page 297).

Tattvas are padārthas or categories of matter of which the Universe is composed. Ordinarily, twenty four of these—the five elements, the ten senses, the five deceitful perceptions, the four antaḥkaraṇas—are recognised and the twentyfifth is the Mūla Prakṛiti. Śaivaism postulates that there are eleven more which are subtler in form. They are Time, Niyati, Kalā, Vidyā, Rāga, Aśudda-Māyā, Śuddavidyā, Sādākyam, Īśvaram, Śakti, Śiva. "Time messures the past, gives enjoyment in the present and contains new store for the future. Niyati tattva fixes the order and sequence of Karma. Kalātattva induces action. Vidyā-tattva induces intelligence. The Purushatattva (Rāga) induces perception of the five senses. And Māyā induces doubt and ignorance......... Suddavidyā induces more intelligence than action. Īśvara tattva induces more action than intelligence. Sadāśiva-tattva induces them both in equal proportion. Śaktitattva induces action and Śiva-tattva induces Jñāna alone," (page 8) The soul, in the course of evolution, first puts on coverings of the grossest form of Matter —Mūlaprakṛiti. As it advances in spirituality, its sheaths will be composed of subtler forms of matter such as Time, Niyati, etc. Enveloped by Mūlaprakṛiti it is known as the Śakala and when clothed in subtler froms of matter it is differently called Pralayakala and Vijñānakala. In a passage of considerable lucidity the learned writer points out the essential difference between the Śaiva cult and some of the other cults in the enumeration of the Tattvas and mentions clearly the three categories of souls. "The Lokayata

will only recognise the first four tattvas—earth, water, fire and air and will not recognise even the akaš as a real element. The Buddists and Jains also recognise only these four elements. If you point out to existence of mental powers, the Lokāyatas will refer, all of them, as being merely functions of the brain or other organs of the body, and that all these functions are mere phenomena produced out of and caused by, the bodily powers. We proceed a step higher and we come to those who admit the mental powers to be substance, and would reduce all the bodily functions and powers to mere phenomena, and assert that beyond this mind (Buddhi), nothing can there be......What we have all along believed in, as Ātman and God, cannot be anything but this Buddhi and they will call this by every name you have learned, to apply to what you regard as higher things. Passing beyond this Buddhi, we reach its immediate cause the Mūlaprakṛiti. With most Indian Theistic Schools they do not carry their notion of matter beyond this Mūlaprakṛiti, standing at the head of the first twenty-four tattvas.........And this Mūlaprakṛiti forms the special nature of the lowest classes of souls called Ṣakala. And these souls range from the greatest Gods to the Minutest living germ; each is clothed with the Guṇas—sattva, Rajas and Tamas.........The higher orders of Pralayākalas and Vijñānakalas are all Nirguṇa beings, and they can never be born again as mortals or human beings........ Next above the Sakalas come the Pralayākalas who have a special body (Nirguṇa) formed out of the tattvas—No 26 to 30—and it is so distinctive in kind and form and power that it has been regarded as a separate tattva almost, called Purushatattva or Ātma tattva... The next five, the highest tattvas, constitute a different body highly spiritual for the highest order of souls, called Vijñānakalas and they proceed from Ṣudda-māyā. The foremost in rank among these Vijñānakalas become Lords, Īšvaras of the Universe and they are variously called Mahešvaras, Sadāšivas, Bindu and Nāda. These two latter are so nearest God and so potent in their powers that they are almost Šiva and Šakti." (Pages 36-39) The above extract, though somewhat long, is a necessary one. It serves to show the writer's method of lucid exposition and close reasoning, and

the book abounds with several such passages. But the soul, though an eternal entity, is a dependent one. It has no independent existence. It must either get itself indentified with matter for its working or become one with the 'Pati' for its final redemption. Šaivaism lays special stress on this peculiarity of the soul. "It must support itself by clinging to the body and the world or to the Lord. If it must give up the world, it must cling to the Lord. If there is no God, the soul must go back to the world and again resume its round of births." (page 323).

'The studies' discusses at considerable length the relation which Šaivaism holds to other systems in some of the papers, especially the three—'Union of Indian Philosophies', 'Advaita according to Šaiva Siddhānta' 'Šaivaism in its relation to other systems"—deal exhaustively with this question. Like the Advaita it asserts the transcendency of the One Supreme Being and preaches the eternal Union of the Soul with the Supreme. But to its contention that the soul is God himself and not eternal, Šaivaism asks this plain question: "If we were perfect, pure and free, how is it we became imperfect, impure and bound?" There is much doctrinal harmony between Šaivaism and Vaishṇavaism. Like Buddhism it aims at moral purity. The Šaivaite, like the Christian, believes in the ideal of Godhead, God's relation to man, the doctine of Love and Grace, and the necessity for a divine teacher. Like Mahomedanism, Šaivaism asserts that 'God cannot be born as a man, through the womb of the woman' and regards the famous Kaaba of Mecca as only a Šivaliṅga; between the two, 'in the higher regions of philosophy and mysticism, there is very close resemblance' (page 357).

To the soul aspiring after oneness with the Lord, Šaivaism holds out four paths or mārgās. They are Dāsa Mārga, Satputramārga, Sahamārga and Sanmārga. It can approach God in the relation of a master, a father, a friend or a beloved. In those four kinds of relationship it gradually loses its individuality till it realises blissful eternal union with the Supreme. Mr. Pillai points out with characteristic clearness how some of the religions follow only one or two of these paths and

how it is the special feature of Śaivaism that it enunciates all the four. "Mahomedanism and the ancient Judaism fall under the first division. It was the merit of Jesus Christ that he brought, into greater prominence, the father-hood of God......... Among ourselves, the Madhva system may be said to be the pure Dāsa Mārga. The Rāmānuja in its popular aspects, is Dāsa Mārga and Satputra Mārga and a little more. Sankara's system will be Saha Mārga.........Śaivaism of to-day which is regarded as the true modern representative of the historic religion of the Gīta and the Mahābhārata period, combines all these four paths and its great Saints Appar, Jñānasambandar, Sundarar and Māṇikkavāsagar are regarded as teachers of these four paths". (pages 220-222)

In a brief review of this kind it is possible to notice only the salient features of the system. The 'studies' deserves to be in the hands of every student of philosophy inasmuch as it endeavours to epitomize the several systems of philosophy of the world especially of India, both ancient and modern.

THE SAIVA SIDDHANTA MAHA SAMAJAM.

The Sixth Conference.

Madras, 27th, 28th, 29th December 1911.

HISTORY OF THE MOVEMENT.

There were Śaiva Sabhās and Samājas all over the country for a long time past but the idea of having a central organization first occurred to Pandit (now Svāmi) Vedāchalam and a few friends of his, and the first session of it was held in December 1906 at *Chidambaram*, in South India, the Dahara Pundarika Parama Vyomam and Paramalaya of the Upanishats, under the distinguished presidency of the Hon'ble Mr. P. Rāmanāthan, K.C., C.M.G., retired Solicitor-General of Ceylon. It lasted for 3 days and a number of addresses and lectures

were delivered by some of the most distinguished Savants of the South on Šaiva Religion and Philosophy. The second session was also held at the same place in Dec. 1907, under the presidency of the most enlightened Zemindar of the South, the late lamented P. Pandithuraisvami Tevar of Ramnaḍ, the President-Founder of the Madura Tamil Saṅgam. The Third conference was held in Dec. 1908 at Negapatam under the presidency of Mr. J. M. Nallasvāmi Pillai, the greatest exponent of Šaiva Religion and philosophy in English. In Dec. 1909, it was held at Trichinopoly, under the presidency of The Hon'ble Mr. Kanakasabhai B. A. of Colombo. In December 1910, it was held at Rāmnād under the distinguished patronage of His Highness The Mahārājāh of Rāmnād, and this Session had the fortune of being presided over by Dewān Bahadūr, Rājah Sabhā Bhushaṇa K. P: Puṭṭaṇṇa Cheṭṭiyār Avargal, Senior Councillor to His Highness The Mahārājāh of Mysore. This gentleman was a distinguished Member of the Vīra-Šaiva community and in this Session therefore were united Šaivas of all persuasions.

THE SESSION OF 1911.

Owing to the unavoidable absence of Mr. T. Ponnambalam Pillai, M.R.A.S. of the Travancore Service, Mr. J. M. Nallasvāmi Pillai, the Vice-President of the Samāja, was again called upon to preside at short notice, and this he did with pleasure and great success, inspite of the fact that the whole arrangement of the Conference devolved on his shoulders. The meeting commenced with the singing of devotional Hymns called Devāram of the Tamil Saints, by a choir composed of girls from Chuḷai Bālikā Pāṭašālā. Then a welcome address from Mr. S. Ratnavelu Cheṭṭiyar Avargal, President of the Reception Committee was read. An address to the President was also read by the Secretary Dr. V. V. Ramaṇan PH. D. Then the President rose amidst cheers and before delivering his inaugural address moved a resolution in these terms:—

MESSAGE TO THEIR IMPERIAL MAJESTIES.

"That this conference begs to tender to their Imperial Majesties King Emperor George and Queen Empress Mary its great devotion, heart-felt loyalty and gratitude for the royal boons conferred by His Majesty." The following telegram was received from His Majesty's Private Secretary:

"I am commanded by His Imperial Majesty to thank you for your kind message."

THE PRESIDENTIAL ADDRESS.

In commencing his address, he said he would not encroach on the field of the venerable Svāmins and learned puṇḍits who would follow him with their learned theses on point of doctrine and practice but would confine himself to a few salient points. In the first place, he wanted to remove a misconception that the Śaiva Religion was in any way sectarian.

SAIVAISM, NON-SECTARIAN—ITS ANTIQUITY.

It represented the old, old Religion of India which it is now the fashion to call Hinduism, from the days of the Ṛig Veda on-wards. If, as was stated by a great Oriental Scholar, in his 'Vedic India', that Agni or Fire was the God of the Ṛig Veda, and if we find in the same Ṛig Veda the text that Agni is Rudra it stood to reason that Rudra was the God of the Ṛig Veda. If, again, as we know that the old polity of the Vedas was sacrifice, the text of the Ṛig Veda that Rudra was the 'Medha-Pati,' the Lord of Sacrifices, a term by the way applied to no other God, is also intelligible. Hence He is called *Paśupati* in the Yajur Veda. As further proving his position he pointed out how the modern Śiva-Liṅga-worship was connected with the self-same fire-worship. The pit in which the fire was raised is called in the Vedas as the Yonis, Garbha, Guha and Hridaya, (the Dahara Puṇḍarika of the Upanishats). This is the Yoni or Peetḥa of the Śiva Liṅga. The uprising flame is the Ūrdhava Liṅga; and Liṅga is the term meaning subtle and imperceptible as distinguished from the visible fire or Agni, applied in the Upanishats to the

Supreme Brahman himself. He pointed out that the term Šiva occurs several times in the Rig Veda, and though Oriental Scholars took it as an adjective and translated it as 'gracious', Sayaṇa himself takes it as a noun and translates it as Paramešvara. He also showed how the technical terms now employed by the šaivas, Pati, (God) Pašu (soul) and Pāša (bonds) as against the terms Jagat (bonds) Jiva (soul) and Para (God), Chit (soul), Achit (bonds), Īšvara (God) by other Schools, brought it into relation with the old polity of the Rig Veda. Pati is the Lord of the sacrifice, *Pašu* is the animal offered in sacrifice, and Pāša is the rope with which the animal was tied to the Sacrificial Stake or Yupa-Stambha, which is even now preserved in modern temples as the Basava (Bull) and the Balipita and Dvaja-Stambha. The term *Pašu* is frequently used in the Upanishats, and they must expressively speak of the *Pašu* being sundered as a cucumber from the plant. '(Pāšam dahati Paṇḍitaḥ).' If we may not agree with the orthodox view that the present religion was the same as was in vogue in the days of the Rig Veda (and the great Appaya Dikshita points to the text chara chitram as denoting the Šiva Linga itself) it will stand to reason how modern Šaivaism made use of the terms used in sacrificial worship and gave it a more spiritual turn. The Pašu to be sacrificed is not a mere animal but man's own animality, his jivatvam and egoism and it was to be offered at the altar of Jñānāgni; and the moment this is done the soul (Pašu) emerges out as the blissful *Nandi* or Šiva. This transition was effected by the Šaiva Āgamas; and it is hardly known that all the forms connected with Šiva-Linga-worship are purely Yoga practices—the very symbol of the Holy ashes (derived by the way from the old fire sacrifice) meaning 'chitta nirodaha' the very first definition of Yoga.

SAIVAISM IS ECLECTIC AND UNIVERSAL.

The second point he touched on related to its eclectic and universal character. Every European scholar who had studied Šaivaism acknowledged its eclectic character—Rev. Dr. G. U. Pope, Rev. F. Goodwill, Rev. Mr. Goudie, and Professor

Frazer. One of its great Āchāryas has given a definition of what a true Religion ought to be and he challenged any other definition in comparison with it.

"There are many religions, doctrines and books conflicting with each other. If you ask them, which is the true Religion and doctrine and book? hear. That is the True Religion, doctrine and book which without possessing the fault of saying this is true and that is not true, comprises everything reasonably within its folds. All these are comprised in the rare Vedas and Agamas which rest under the sacred Foot of Hara."

Its principles and practices were adapted to man in every phase of moral and spiritual development leading him on to higher and higher paths. The terms, Siddhānta, Samarasa, Sāra and Sanmārga used synonymously for Śaivaism sufficiently attested this truth. He offered a further proof from the writings of some oriental scholars who did not know much about Śaivaism. Professor Monier Williams, Professor Garbe and Professor Macdonnel in referring to the Bhagavat Gitā and Śvetāśvatara Upanishat speak of an eclectic school of Hindu Philosophy which was neither Dvaita nor Advaita nor Viśishtādvaita neither Sāṅkhya nor Yoga but was common to all these Schools. If such an eclectic school had existed once it could not have died out now. Though the Bhagavat Gitā is claimed by all Schools, the Śvetāśvatara is usually put down as a Śaivite Sectarian Upanishat. But Professor Max Muller controverts this idea. Yet there can be no doubt that this Upanishat is the highest authority of this School; and the claim of Śaivaism to be an eclectic Philosophy and Religion will therefore be undisputed.

ITS DOCTRINE OF ADVAITA.

All the Text-books speak of its philosophy as advaita. This word is usually interpreted as meaning *Eka*, Abhetha or Ahbinna. The Saivite interpretation of it is that it means *ananya* or *anyanāsti*. Manilal Dvivedi, a great follower of Śaṅkara in his book on 'Monism or advaitism' has pointed tnat according to the Sutrakāra Bādarāyaṇa and the Upanishats

the word only means *ananya* and not Eka or Abhetha or Abhinna. By a trite little simile he brought the distinction between these two views. Vowels can be sounded by themselves but consonants cannot be sounded except by the aid of the vowels. Without the vowel, no consonant sound can be brought into existence. The latter is as it were it was not. Yet the vowel is not the consonant nor is the consonant the vowel. The relation of causation cannot be postulated between the two. God is neither the Chetana Achetana Prapañcha, nor the latter God. Yet without God, the latter cannot be. This is the ananya relation. The absolute character and transcendency of God is thereby secured without at the same time having to deny the existence of the Prapañcha as falsehood and a delusion. 'Gold is Gold' is not a logical proposition because it conveys no new information, no new knowledge. 'Copper can become Gold' is our proposition. These are the two different ways the Mahāvākya texts are interpreted. Our view is that soul is not God but the soul can become Godlike, Godly or God. And it is a universal belief that the baser metal can be transmuted into Gold.

IT IS A RELIGION OF LOVE.

He next dwelt on the fact that this was a religion of Love and of God's abounding grace. The Highest appellation of the Supreme God was synonymous with love, according to the text:

" Love and Śivam are different, say the fools.
None know that Love and Śivam are the same.
When they know that Love and Śivam is the same,
They rest in Śivam as Love."

Though there are thousands of names descriptive of God's Nature, this simple word Śiva or Śivam brings home to us the Inmost Nature of God, and our Highest experience of Him. As Transcendent, Omnipotent, Omniscient etc., we cannot know Him, we derive no real knowledge of Him, but as Love (Ānanda) alone we can know Him. Whenever we do good and cause pleasure, there is God there and we know God. Hence the Text, " Doing Good to all, being kind to all, giving shelter to all, that is doing Śiva pūja."

ITS UPLIFTING CHARACTER.

As to its ennobling and uplifting character, he quoted the text, "If one utters the name of Śiva, though he be a chandāḷa, associate with him, eat with him and dwell with him." This was carried out in actual practice among Vîraśaivas who recognize no distinction of caste, and they freely admit even chandalas into their fold, provided they fit themselves for association. It is a common feeling with us how holier a man looks with holy ashes on his fore-head than one without it. And in the Tamil lands, even a Christian will call himself a Śaiva if he is a vegetarian.

THE WORK BEFORE US.

He related the great miracle performed by Saints Jñāna-Sambandha and Appar at the sacred shrine of Vedāraṇyam, whereby they opened the gates shut by the Vedas which vowed that they should not be opened till they returned. They accomplished a much greater miracle and of a far reaching importance than the incidents set forth. It simply refers to the period in which all knowledge and religion of God was inaccessible to the majority of the people, being enshrined in the Sacred Vedas, and the common people could gain some knowledge only through intermediaries and so on. It was this state of ignorance the Buddhists and Jains had availed themselves of and they wrote and spoke in the vernacular and thus made converts of them all. Our great Āchāryas in trying to win back the people to their old fold adopted the same tactics and threw open the gates of God to all, threw open the knowledge concealed by the Vedas and in the Vedas to all in their own vernaculars and by means of their divine out-pourings of love contained in their Devāram they appealed to the hearts and intellects of all. Thus was our old Sanatāna Dharma saved in the South at its most critical period. But for their great services in turning back the tide of heterodoxy and Atheism we would not be where we are even to-day, believing in our Vedas and Āgamas and our Lord Śiva. Their great influence have lasted down to our own times; and it is our love

to these Āchāryās that keeps the flame burning a little. Such great work even now awaits us, and our difficulties are even much harder. We have now to fight against ignorance nay even learning which assuming the shape of Science and Philosophy threatens to kill our belief in God and love. We have to fight against materialism and worldliness in all its forms. We have to meet the difficulties advanced not by one or two religions but by a host of religions. They had only India for their theatre; we have to face the whole world now. And the question was whether as true Sons of India we are going to realize our full responsibilities in the matter and rise up to the occasion. If every one would realize this full responsibility, and just contribute his barest mite for the sacred cause, how much could not be done! We do not want much. We want their heart and their tiny help. For, what does the Lord want himself?

"To all it is possible to offer a leaf to our Lord.
To all it is possible to offer a mouthful to a cow.
To all it is possible to offer a handful of rice.
To all it is possible to offer sweet words."

Yes, it was the handful of rice that this Samāja asks for and translated into cash, it becomes the one Rupee the minimum Subscription which the Samāja wants. There is no one so poor among us who could not afford this handful of rice. And before he concluded his stirring appeal, he drew the attention of all the able lecturers and the audience to the importance of the advice contained in the last verse of the quatrain quoted by him, "To all it is possible to offer sweet words". We want to persuade and win our hearers to our cause. We want to carry truth to others and benefit them. We want to share the eternal joy that fills our hearts with our brethren of all creeds and classes. What better means have we in accomplishing all these cherished objects of ours than sweetwords? When we don't do so, it will be 'like offering sour fruit, when we have the sweet fruit in our hands' as the Divine Tiruvaḷḷuvar once said.

This eloquent address which lasted more than an hour was received with ringing cheers, and then the business of the conference was proceeded with. There were twenty four addresses delivered during these 3 days and they were concerned with various subjects as disclosed on the programme herewith sent. Each one of the speakers dwelt masterly on each subject and they were listened to patiently and greated with frequent applause. The case of our lady lecturers should be specially mentioned. The first is Mrs. Ekāmbaram Āṇḍālammāl, a Tamil lady hailing from Secunderabad and belonging to a most respectable family of Mudaliars. There was a great crush before her address commenced and yet the utmost silence was preserved during the one hour her learned discourse lasted and the audience was spell-bound. Her subject 'Śiva Liṅga Mahatvam' and her exposition of the subject was most learned and luminous; and she quoted texts from Ṛig Veda downwards. If she knew English and had appeared in the lecture-halls of Europe her name and fame would have reached the ends of the earth in no time. The other lady lecturer Srimatī Achalāmbigai Ammāl is a Brahmin poetess of no mean attainments and her exposition of one of the Lives of the Saints from the Tamil Śiva-Bhakta-Vilāsa called Peria-Purāṇa was the most learned and illuminating of addresses which the audience has ever listened to. The President paying tribute to the unselfish and devoted work of the venerable Svāmis and Paṇdits, commended highly the efforts of the younger ones who for the first time appeared on the conference-platform and exhorted them to continue and persevere in their labour and research and stand to win greater successes at future conferences. After a vote of thanks to the President and Chairman of the reception committee, and the reading of a number of verses composed in honour of the President, the most successful of all the conferences was brought to a termination. A general meeting of the members was held on the morning of the 29th and 30th December, for the purpose of amending the rules and passing the account and a number of resolutions have been adopted for the carrying of the Samāja work.

II.

The lecturing tour of Svāmi Vedāchalam (continued from page 322):—Then in response to the invitation of the devotees of Svāmi Rāmalinga, the reputed author of Tiruvarutpā, the Svāmi went to Vaḍalūr and presided at the grand meeting held in the premises of the Samarasa-sanmārga Sabā on the 2nd February, 1912. The Svāmi's presidential address on the cardinal principles of Samarasa-sanmārga occupied nearly two hours and the large audience was very much struck with the clear exposition of the doctrines of Samarasa-sanmārga or Šaiva Siddhānta. Next day, i.e., on the 3rd of February, under the presidency of the Svāmi Mr. Chinnappā Upādhyaya, a learned paṇḍit of Vaḷavanūr, delivered an impressive lecture on 'the greatness of the great men.' Then Mr. Paramašivam Pillai of Trichi, one of the disciples of the Svāmi delivered a thrilling and eloquent lecture on "Bhakti-yoga." Then Mr. Venkatasvāmi Mudaliyar, B. A., Tahsildar of Srivaikuntam, spoke very splendidly on the rationale of the resurrection of the dead. And lastly Mr. Kandasvāmi Pillai, one of the old disciples of Svāmi Rāmalinga, gave a pathetic address on 'the Love towards all beings.' Then in his concluding speech Svāmi Vêdachalam summed up all the salient points of the four lectures and not only showed the connection of one lecture with the other but also illuminated them with his own original thoughts and power of language.

On his return to Manjakuppam the Svāmi was requested by the members of the Students' Literary Union to deliver an address on 'Love towards beings.' Accordingly on the 5th of February, the Svāmi delivered a lecture to the large audience which consisted of students, officials and other persons. Many became members to the Conference.

The members of the Samāja have to tender their sincerest thanks to Mr. B. S. Ratnavelu, B. A., of Vellore and to Mr. C. R. Thangavelu Mudaliyar, Local Fund Overseer at Manjakkuppam for their having rendered considerable help to Svāmi Vêdachalam during this lecturing tour.

The work of Mr. K.U. Ponnusāmi Mudaliar, Director of the Samāja and the Secretary of Uttiramerūr Šaiva Siddhānta Sabā :—On the 19th of January he went to a village Manampathi—9 miles distant and delivered a lecture on "Saivaism" between 7 and 11 A.M. and discoursed on the 39th "Tiruvalayādal" (God appearing as a maternal uncle and settling a dispute) for three hours from 8 to 11 P.M. He made arrangements to open a Sabā there on the 26th of this month. Hail Šaiva Siddhānta!

Our Honarary Lecturer Srimān P. Muttaiya Pillai at Negapatam under the auspices of the local Tamil Sangam delivered three lectures on 5th, 6th, and 7th January on "முத்திநெறி-the way of salvation"; "அறம்-Virtue"; "குருவழிபாடு-Relation between Teacher and the Taught"; also he delivered lectures at Tuticorin on 15th Jan. on "Tirukkuṛṛaḷ"; at Tirukkovalur on 25th Jan. on "Saivaism"; at Tirukkovalur on 26th Jan. on "Temple worship"; at Mannārguḍi on 30th Jan. on "Šaiva Siddhānta" and opening up a local Šaiva Siddhānta Sabā. We congratulate Sriman Muttayya Pillai on the successful work he has done.

The work of the Samāja at Madras :—On the night of 3rd February Messrs T.V. Kalyaṇasundra Modaliar and S. Sachidānandam Pillai, B.A., (Secretary of the Samāja), went to Chingleput on the invitation of the Šaiva Samayābhivriddhi Sabā and delivered a lecture there on "Advaitam".

Street preaching made during February :—On 3rd February at Nungambakam by Messrs. T.V. Kalyaṇasundra Mudaliar and S. Sachidanāndam Pillai, B.A., on 4th February at Tenampet by Mr. S. Sachidanandam Pillai B.A.,; on 24th February at Thiruporur by Mr. M. Tangavelu Pillai.

THE "ĀGAMIC BUREAU" NOTES.

Rev. Mr. J. N. Farquhar, an earnest student of Hinduism and the Secretary of Y. M. C. A. Calcutta, during his tour in Southern India, had heard of Mr. J. M. Nallasvāmi Pillai, visited him in Guntur and had an hour's interview with him and felt grateful for all the valuable information gleaned from him. He delivered a very well-thought-out address on the first Principle of Spiritual experience in the Mission College Hall on the same evening (10 inst). He said the only one principle needed to obtain spirituality was that we should obey God's Will in all things and find out what His Will was and guide ourselves by it. And he showed how this worked out in all concerns of our life. This is of course the Sādana contained in sutra 10, Sivajñānabodha, where one is asked to do God's Will (இறை பணி நிற்க-arpana) and Pāsatçhaya is secured. One thing more needed to secure Patijñāna or entering into the master's joy is undying Love as contained in the 11th Sutra. We publish below his letter to Mr. Nallasvāmi Pillai from Calcutta.

To

J. M. NALLASVAMI PILLAI, ESQ., B.A., B.L.,
DISTRICT MUNSIFF, GUNTUR.

Dear Sir,

I have just arrived in Calcutta. During my tour I have read with the very greatest interest a large portion of your 'Studies' in the Siddhanta Philosophy, also your pamphlet on *Saint Appar* and the fragments of *Nīlakanta's Commentary*. I write to express to you my very deep gratitude for your kindness in having answered my questions and having given me these pieces of literature. I hope to carry on my studies in the Siddhanta when I reach England a month hence.

I have just one question which I should like to ask you at present and that is whether you can guide me to any further information about the Mahāpāsupata order mentioned on pages 15 and 16 of the *Commentary*. That is something I had not heard of before.

I am writing to the Meykandān Press, so that I may have all information about their publications.

With renewed thanks and very kind regards,
I am,
Yours most truly,
J. N Farquhar.

Of the several social questions, 'early-marriages' is receiving the attention that should be paid to it. So long a boy continues to study the several arts, it is necessary that he should be freed from the cares and the loss of mental energy which a married life entails on a house-holder. In the last Provincial Social conference held in Madras, the question has been exhaustively discussed and the speaker—a medical man if we remember right—clearly pointed out the many evils that arise out of early parentage. The student who marries early is not likely to spare all the mental energy that is necessary for close studentship. His physique is ruined and is not able to sustain the labour which his Studentship involves. The result is that there are premature deaths and degenerate children. And the degeneracy is likely to increase unless it should be restricted by prohibiting early marriages. Law-givers such as Manu have provided that one should marry after his discipleship is over. While the studentship lasts one should live a life of abstinence under strict rules of morality. Manu says: "In his preceptor's house, a Brahmacharin, having practised the vow of (studying) the three Vedas (the allied branches of Vedic study and the four Vedas) for thirty-six years, or for a half or a quarter of that period or for a period necessary to fully comprehend them; or having studied (all) the vedas or two vedas or a single veda in the proper order of Mantras, Brahmanas etc, without the least deviation from his vows (the vow of perfect continence and abstinence from honey, meat, etc) shall enter the order of the house-holder (he shall impose upon himself the obligations of matrimony and discharge the duties of married life, marriage being the first step to house-keeping)."

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'The Indian Music journal' is a bimonthly publication, devoted to an exposition of Indian Music. It is published and edited by Mr. H. P. Krishna Rao B. A. in Mysore. The journal is the first of its kind in India and it is but befitting that that kind of journalism should have its beginning in Mysore, a state

where, during the festivities of Dasara, every kind of Indian music is encouraged and expert players on such instruments of Indian music as the Sitar, the Sarangani, the Rudravena and the Vena, are liberally rewarded for their exquisite performances. The Indian, it is said, is contemplative in his temperament and is ever in raptures whenever he listens to a soul-stirring song either devotional or secular. Southern India has produced several eminent men who are celebrated for their production of songs and in the Tamil country specially there is in existence a mass of devotional song which sweetens the heart when every other kind of amusement fails. The Indian music, in order to survive the struggle with its European competitor, deserves to be encouraged by all Indians who have the desire to spread the culture of the fine arts. There is much research-work to be done in this direction and we have much pleasure in welcoming the appearance of a journal which solely devotes itself to the performance of that kind of work. The journal gives imformation on the theory of Indian music and has recently opened 'The corresponding School of Music' where 'Instrumental music will be taught by correspondence.' The No. 4 of Vol. 1., which has been sent to us for review contains two or three articles which will interest the general reader and affords some instructive information for the student in music. It also gives a brief account of the life and the work of Satyabala Devi a Bengali Brahman lady of nineteen whose performances on the Vena are attracting much attention in America. The art of music is an ancient one and its principles are found explained in the Vedas. It is a good sign of the times that the learning of music is regarded as part of our education and the prejudice against giving our girls instruction in music is gradually disappearing. There is evidence in our ancient literature to show that music formed a part of a Woman's acquirements and playing on the Vena was one of her favourite amusements. Kālidāsa, in his immortal work of 'Cloud-Messenger,' describes the heroine as busying herself with singing to the music of the Vena while undergoing separation

from her husband who was laid under a curse, in these words:

उत्सन्गेवामलिनवसनेसौम्यनिक्षिप्यवीणांमद्गो त्रांकंविरचितपदं गेयमुद्गातुकामा ।
तंत्रिमाद्रां नयनसलिलैस्सारयित्वाकथं चित्भूयोभूयस्स्वयमपिकृतां मूर्चनांविस्मरन्ती ।

"O, ever-obliging (cloud)! (thou shalt see) her who, having placed the Vena on her thigh covered with unwashed garment, either is desirous of loudly singing a song containing words dedicatory of my name or, having dried with great dfficulty the stringed instrument made wet by tears rolling down from her eyes, forgets the particular note of ascent or descent though set again and again by her."

Thus music is a revered art among the Indians and we trust that the journal will have support from the Indian public and wish our contemporary every success in its venture.

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'Ayurved Rahasya' is a periodical published once in two months in Jamnagar. It is purely devoted to medicines and 'is priced 11 annas per annum and three annas for the too poor to afford for the subscription, and is given gratis to those who are extremely poor.' The No. 4 of Vol. IX contains some good hints on hygeine and the preservation of health. The special feature of the number is a translation of the famous medical work, Sushruta. Ayurveda is a heritage of the past and is the ancient medical Science of the Hindus. We are of opinion that research-work of all kinds—whether scientific, philosophical or literary—should receive its due recognition at the hands of the Indian public and any attempt to interpret tht ancient medical Science in the light of modern growth must be welcome to all those who have the resuscitation of ancient works at heart. We wish the Mitra Mandal association would meet with the success it deserves in endeavouring to place the knowledge of Ayurveda within the easy reach of all.

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The worship of Śiva appears to have been very prevalent it the time when Kālidāsa wrote. For in one of his famous works, the Meghadūta or the cloud-messenger, he mentions it what the reverence of a pious devotee and celebrates it in his

sweet, ever-musical, immortal verse. 'The Master of Gaṇas,' 'the Lord of three worlds,' 'the Wielder of the Trident', and 'the Lord of Pasus' are the terms which he uses to describe Siva. The commentator while explaining the term Bharta (master) adds Svāmin (Supreme Lord) Nīlakanṭha (blue-throated, and Bhagavān (Omnipotent). Kālidāsa also makes mention of a Shrine called Mahākāla dedicated to Ṣiva's worship and situated in the city of Ujjain, once the historic capital of the celebrated Vikramāditya where Siva was said to have been worshipped under the name of Chandisvara—the Lord of Uma. The following is a near translation of the passage in the Meghadūta: "O Cloud! thou who shalt be seen with tenderness by Gaṇas (Ṣiva's retinue) as possessing the same hue as that of their Lord shouldst visit the shrine of Chandiṡvara, the Lord of the three worlds. O Cloud! if thou shouldst reach Mahākālam at other time, better thou stoppest at that place till the sun gets beyond thy sight. Do thou, by your thunderings, to Ṡulin, the beating of the drum at the evening oblation, then thou shalt obtain the entire fruit of thy mild yet dignified thunderings. After (the evening oblation), while Paṡupati commenced dancing thou, hidden amongst the forest of His arms and tinged with the crimson-hue of the evening, satisfiest His desire for the blood-crimsoned skin of the giant-elephant........." Meghadūta 1-37, 38, 40.